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# NAVY CHAPLAINS BULLETIN

## The Naval Reserve Issue

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# Introducing Our New Chief of Chaplains

# Rear Admiral Ross H. Trower Chaplain Corps, U.S. Navy

Rear Admiral Ross H. Trower, CHC, USN, is the fifteenth Chief of Navy Chaplains. He was ordained by the Illinois Synod of the Lutheran Church in America on 21 February 1945 and on 26 March commenced active duty as a chaplain in the U.S. Navy.

He was educated in public schools in St. Louis and began his studies for the ministry at Carthage College, then located in Carthage, Illinois, in 1939. He entered the Lutheran School of Theology at Chicago in September 1942 and was graduated in January 1945 with the degree of Master of Divinity. In 1954, Harvard University awarded Chaplain Trower the degree of Master of Theology, following his post-graduate studies at the Divinity School. Carthage College, Kenosha, Wisconsin, conferred upon him the degree of Doctor of Divinity in 1977.

Chaplain Trower has served in a wide variety of assignments, at sea and shore. He has been detailed to some "pioneering" ministries, among the "circuit-riding" ships of the Service Force of the U.S. Atlantic Fleet in the post World War II years. He was the first Chaplain-Resident assigned to the Neuropsychiatric Service of the Naval Hospital at Oakland, California. He was a member of the Commissioning Detail of both the USS CANBERRA (CAG-2) and the USS KITTY HAWK (CVA-63). During the Korean and the Vietnam conflicts, Chaplain Trower was a member of Marine combat units. He has served in billets ashore in Norfolk and Yorktown, Virginia; Great Lakes, Illinois; and Coronado, California. He was Assistant for Plans and Policies in the Office of the Chief of Chaplains from 1970 to 1972 and Pacific Fleet Chaplain from 1972 to 1975. He was in charge of the Navy's chaplaincy team during "Operation Homecoming" during which Southeast Asia prisoners of war were returned to U.S. jurisdication. He was Director of the Naval Chaplains School in Newport, Rhode Island, from 1975 to 1979. He has been decorated with the Legion of Merit with Combat "V"; the Navy Commendation Medal; the Presidential Unit Citation; and the Vietnam Medal of Honor, First Class. He also wears campaign and service medals from Korea, Vietnam, and the European Occupation.

As Chief of Chaplains, Chaplain Trower is responsible for all chaplains serving with the Navy, Marine Corps and Coast Guard, and acts as advisor to the Secretary of the Navy, the Chief of Naval Operations and other senior officials on moral, spiritual, religious and related matters pertaining to uniformed personnel and their dependents.

Chaplain Trower is married to the former Margaret E. Doering of Vandalia, Illinois. They have four children and two granchildren.

# Reserve Chaplains Edition of Navy Chaplains Bulletin

Not long ago, one of our Reserve chaplains went on the Retired List. It happened that at about the same time he retired from the position he held within his church. Friends arranged an event honoring his service to the Church. To mark, at that event, his long and worthy participation in the Naval Reserve he was presented a congratulatory letter from the Chief of Chaplains and a plaque with the Chaplain Corps seal.

I saw him shortly after this testimonial event. He said, "Ross, that plaque from the Chaplain Corps meant more than you might know! I have always been extremely proud to be a chaplain in the Naval Reserve."

I find that more clergymen and women than we know are proud of their participation in the Naval Reserve. Most of them give far more than they receive or are required to do. They find that their scope of service is widened; they may also discover that their skills for ministry has been strengthened. Most of all, of course, they stand ready for whatever duty may be required of them—and there's pride in *that*!

It is sometimes easy to think of Reservists as being "out there." There is a truth in their being in places where active duty chaplains are not, and there is a truth too in their being in a kind of back-up status. The fact of the matter, however, is that they are "alongside", in training to mobilize to active duty should that be required.

I have been deeply impressed by the responsiveness of Reserve chaplains to my requests for their representation of the Chief of Chaplains at funerals of chaplains and of their family members. I can assure you that I do not take such generous service lightly, for there is more than a formal relationship involved. There is a personal expression of sympathy from a friend. There is a binding together because of our shared ministry. There is also appreciation for serivce to the people of God in the Sea Services. All of these benefits are felt by Reserve chaplains, by me, and by mourners.

The work of Reserve chaplains in the Ministry to Unauthorized Absentees has been noted with much appreciation at several levels within the Navy Department and by the Fleet Commanders in Chief. The responsiveness within the requirements of the Casualty Assistance Calls Program is often reported back to me. Your willingness to give and your abundance of special expertise are precious assets to the Sea Services.

I long for your comments and observations. You are closer to many developments within the religious communities than those of us on active duty. You hear things we need to hear. Though we may attempt to share with you in training assignments what we know, you must also teach us about movements with which you are involved day by day. Our shared ministry must be dialogical.

My visions and objectives for the Chaplain Corps while I am privileged to serve as Chief of Chaplains are ultimately based upon our leading the people of the Navy, Marine Corps, and Coast Guard into a centering relationship with God. The Lord is in their lives. With you, I want to move the relationship of our people to God from something at the edges of their daily lives to a central place. We have many words to describe that movement: commitment, acceptance, formation, belief. We do many things in God's Name for the people we serve. I hope in the end that we do them so that all of us may the better serve Him.

I am delighted for your contributions to the whole Navy, Marine Corps and Coast Guard by your preparing this issue of the *Navy Chaplain Bulletin*. I am grateful for your larger contribution for the continual care of our people.

Chaplain, now Bishop, O'Connor once told me how much he gained from your service. He could much to support and direct your efforts. I hope to do as much—an more!

Ross H. Trower

Rear Admiral Ross H. Trower, CHC, U.S.N.
Chief of Chaplains, U.S. Navy

To our Navy Chaplains:

In the pages that follow, you'll learn more about our Naval Reserve chaplains and the many ways they serve the spiritual needs of both our Reservists and active duty sailors and their dependents.

I am delighted that the "Navy Chaplains Bulletin" provides this opportunity to spotlight the fine work of our dedicated Naval Reserve chaplains. I am so glad for the opportunity to send my warm personal greetings to and express my sincere admiration for the men and women who make up the Navy Chaplain Corps.

Today, more than in any other peacetime era, the Reserves and Active Navy forces are working together to make the "One Navy" concept a meaningful reality. And today, more than ever, a variety of factors make it imperative that we succeed in our One Navy endeavor. Our CNO has set forth, as one of his strategic principles, that should war come, we will have to fight with the resources we have when it starts. Therefore, our Reservists must be well trained in their mobilization jobs to be ready in all respects should the call come. This, of course, includes our Naval Reserve chaplains.

I am pleased that no community conveys the One Navy concept more than our highly professional Navy chaplains. Evidence of this is the increasing role of our Reserve chaplains in the mission accomplishment of the Chaplain Corps. The expanding involvement of our Reserve chaplains in grief and crisis ministry, coupled with the added dimension of ministry to the unauthorized absentee/deserter and his family are but two examples of this outstanding cooperation which, from every aspect, has proven mutually beneficial.

By the same token, the vital role of the active duty chaplains in providing dynamic, challenging and inspirational ACDUTRA/TEMAC experiences for their Reserve counterparts has proven invaluable to their mobilization readiness. Readiness is a combination of current knowledge, pragmatic experience and attitude. I commend you of the active Chaplain Corps for the part you have played—and will continue to play—in enhancing the mobilization readiness and professional growth of our Reserve chaplains.

I would like to close this brief message to you with my sincere appreciation for that one, singularly unique contribution made by all members of our Chaplain Corps, active and Reserve: spiritual leadership. In this day when traditional moral values are under attack throughout our society, the spiritual leadership and guidance you provide to all our navy men and women is vital to morale and discipline. It is, in fact, the singularly most important ingredient that makes for quality of professional and personal life.

For your dedication, your commitment and for your spiritual leadership, I extend to you my sincere thanks and warmest greetings as you go about your good works among our sailors and Marines.

Sincerely,

Frederick F. Palmer
RADM USN
Chief of Naval Reserve

# Readiness—One Word Says It All For Reservists

The logo of the Chief of Naval Reserve has but one word emblazoned on it—the word "Readiness." That's the purpose of the Reserve Force and that's the purpose of every Reservist—to be ready and to respond.

Readiness requires discipline and training. Our Reserve chaplains know the meaning of both. In addition they are aware of their high degree of vulnerability to mobilization in the event of a national emergency.

While in training, they're serving as parish pastors, priests, rabbis, teachers, counselors and institutional chaplains. The majority of them are assigned to Selected Reserve (pay drill) units, units that are highly mobile and capable of quick response. A dedicated number serve in volunteer (non-pay drill) units where they train just as faithfully and are just as ready to respond.

All of them enjoy the respect and cooperation of their active duty counterparts with whom they would quickly augment the operating forces. Nowhere is there a better example of total force than in the Navy chaplaincy.

For the Reservists one word says it all—*readiness.*

**RADM Gerald E. Kuhn, CHC, USNR-R**
**Inactive Reserve Flag Officer**
**Commanding Officers BUPERS**
**DET 806 (CHAP)**

# Naval Reserve Chaplain Program Some History

**Captain Samuel C. Pearson, JR, CHC, USNR (RET)**

## TO THE EVE OF THE SECOND WORLD WAR

The demands of mobilization have long suggested the value of a Naval Reserve program designed to provide a force of qualified officer and enlisted personnel who can assist in meeting the needs of an expanding naval establishment in times of national emergency. The present Naval Reserve has evolved from the earlier practice of drawing volunteers from the Merchant Marine and commercial steamers in wartime. With the emergence of increasing national interest in sea power, legislation was introduced in Congress in 1887 for the creation of a Naval Reserve. While this bill was not enacted into law, it became the basis for the creation of naval militias by several states. Massachusetts organized a battalion of naval militia in 1888, and by 1897 fifteen states had such organizations. The Spanish American War focused attention upon these organizations and their need for effective federal supervision.

The first chaplain known to have served in a naval militia unit was Edwin B. Niver who was commissioned a chaplain in the Maryland Naval Militia on 6 November 1901. Drury indicates that a total of nine chaplains held commissions in state naval militias.

By Act of Congress of 16 February 1914 the naval militias were given official federal recognition while remaining under state control. A Fleet Reserve composed of ex-Navy men was authorized in the following year, and in 1916 legislation was enacted providing for a Naval Reserve Force. The personnel of the naval militias were now known as National Naval Volunteers, and in 1918 they were included as one class in the Naval Reserve Force. Four of the nine chaplains serving naval militias accepted commissions in the new naval volunteers. By the time of America's entry into World War I the number of naval volunteer chaplains had grown to eight.

These eight chaplain members of the naval volunteers served on active duty during the war as did two others who joined the naval volunteers after the outbreak of the war. In 1918 the National Naval Volunteers were transferred to the Naval Reserve Force (class 2). One additional chaplain joined this group after the transfer. Other clergymen entered the Naval Reserve Force through class 4 which had been created in 1916 at the same time as the National Naval Volunteers. During the period 1916-1918 a total of twenty-one chaplains served in this class of the Naval Reserve Force.

Demobilization saw the release of many regular as well as Reserve chaplains. Nine Reserve chaplains transferred to USN status. Regular and

Reserve chaplains leaving service were invited to join or continue in the Naval Reserve Force. Of the 104 chaplains released in the two years following the war, forty-five were enrolled in the Reserve Force. By 1921 this number had grown to forty-nine, but it subsequently declined with reorganization of the Reserve. By 1925 there were only thirteen chaplains in the organization.

The Naval Reserve Force was reorganized as the Naval Reserve in the Navy Reserve Act of 1925 which sought "to create, organize, and train a Naval Reserve sufficient to provide the supplementary personnel necessary to mobilize the fleet and all its auxiliaries." Under this legislation the number of Naval Reserve chaplains steadily increased to twenty-nine in 1930, forty-seven in 1935, and sixty-three in 1939. Many of the new Reserve chaplains were either former Navy or Army chaplains or veterans of other service in the First World War. The nature of chaplains' participation in the Naval Reserve is suggested by Drury:

> Reserve chaplains were encouraged to take correspondence courses in *Navy Regulations,* naval history, and kindred subjects. A few were able to take two to four weeks training duty a year sometimes without pay. Reserve chaplains were sometimes invited to go on summer cruises. . . .In some of the larger naval districts, meetings of Reserve officers were held once or twice a month at which lectures on aspects of naval affairs were usually given. Reserve chaplains in the vicinity were expected to attend such meetings.

## 1939-1947

As the United States began to mobilize for the Second World War the role of the Naval Reserve and of the chaplain in the Reserve became extremely important. An executive order of 8 September 1939 authorized the Secretary of the Navy to call to active duty "such officers and men of the Naval Reserve and the Fleet Marine Corps Reserve. . .as he may deem necessary and as agree voluntarily to serve." Thirty-four of the sixty-three Reserve chaplains were called to duty *before* the attack upon Pearl Harbor while twenty-one retired or resigned their commissions, and the remaining eight continued in the inactive Reserve. Ninety additional Reserve chaplains were commissioned from January 1940 through 6 December 1941, and fifty-six of these commenced active duty service prior to the outbreak of war. With three separations from service during these months there were eighty-seven Reserve chaplains on active duty on 7 December 1941.

World War II witnessed a rapid increase in the size of the Chaplain Corps as the nation mobilized for combat in Europe and Asia. From a total of 192 regular and Reserve chaplains on duty on 7 December 1941, the Corps increased to more than 2,800 active duty chaplains by 1945. With the exception of two chaplains whose applications for USN commissions were pending at the time of America's entry into the war, chaplains added to the Corps during the War were all given Reserve commissions. A total of 2,825 chaplains who served in World War II entered the Corps as Reservists. Though they entered either as Volunteers General, V(G), or as Volunteers Special, V(S), the Chaplain Corps drew no distinction and commissioned only chaplains considered to be qualified and available for sea duty if needed. After 28 September 1944 all Reserve chaplains were reclassified as Reserves in the Chaplain Corps, General Service ChC(R), unless they had acquired physical handicaps as a result of disease or injury while on duty outside the United States. Nine chaplains wre classified under this provision as Chaplain Corps, Special Service, ChC(S).

By the end of World War II over ninety-six percent of the chaplains on active duty were Reservists. Thirteen of twenty-four chaplains killed in action were Reservists, and thirty-four of forty-six chaplains receiving the Purple Heart award were members of the Reserve. Chaplain J. T. O'Callahan, the Corps' only member to receive a Medal of Honor, was a Reservist.

At the termination of World War II Naval Reserve chaplains on active duty could request transfer to the regular component, extension on a year to year basis, or release from active duty; an additional twenty-one later entered the Navy as new procurement. The vast majority were separated and returned to civilian pursuits. Two hundred forty-six chaplains were separated in 1945 and 2,069 in 1946. However, these chaplains were retained in the Naval Reserve unless they took the initiative and

resigned their commissions. Few did so, but little immediate action was taken to keep in touch with this large group of inactive Reserve chaplains.

The Chaplains Division established a master file of its Reserve chaplains, but service jackets had been sent to the districts in which the Reservists were thought to reside, the Division was dependent upon District chaplains for information about Reservists. District chaplains were in turn dependent upon the Reserve chaplains, many of whom had only minimal understanding either of the fact that they remained in the Naval Reserve or of the obligations imposed by their Reserve status.

Few guidelines for Reserve chaplains existed in 1946. As the Third Naval District succeeded in locating its Reserve chaplains, it advised them of five reserve responsibilities: keep the commandant notified of any change of address; read the *Naval Reservist,* a monthly publicaiton of the Bureau of Naval Personnel mailed to all Reservists; indicate to seminarians, newly-ordained clergy prospects the personal satisfactions to be derived by service in the chaplaincy; act as commandant's representative on appropriate occasions; and apply for annual active duty in connection with the summer training program of the Navy.

## Formation of Chaplain Companies

The Cold War brought the first effort at the Chaplains Division level to encourage the organization of volunteer units of Reserve chaplains for training on 3 March 1948 with Multiple Address Letter No. 13. Provision was made for the organization of Volunteer Chaplain Corps Units with no less than ten and no more than 100 members. The units were to contribute to the Reserve program of the Chaplain Corps designed "to provide a pool of Reserve officers who are ordained clergymen qualified to represent their respective denominations in the Naval Reserve and available for mobilization in the event of an emergency or major war effort." Public Law 810 of 29 June 1948 increased incentives for chaplains to maintain an active participation in this program by providing retired pay upon the attainment of sixty years of age for those officers with a minimum of twenty years of satisfactory federal service, i.e., years in which the Reservist earned at least fifty retirement points by participation in Naval Reserve activities.

These Volunteer Chaplain Corps Units, renamed Chaplain Corps Companies by Bureau of Naval Personnel Instruction 1743.1A of 17 March 1953, generally met twice monthly at first, though in time many requested to meet three times monthly. The Fargo company drew chaplains from such great distances that members chose to bring their bedrolls and complete two drills on successive days while spending the intervening night sleeping on a member's basement floor. Initially the companies had no direction other than the instructions to organize programs of professional value to Naval Reserve chaplains and to report schedules and drill attendance to district chaplains. Consequently they improvised curricula as best they could using such resources as the *Chaplains Manual, The Navy Chaplain, The History of the Chaplain Corps, United States Navy,* vols. I and II, as well as a wealth of personal experiences of company members. The companies not only provided training for former active duty chaplains but also helped to provide an introduction to the Corps for seminarians in the Ensign (Theological School) Program and for newly commissioned chaplains without prior service.

The chaplain companies reached their peak membership in the mid-1950s. Thereafter they declined in membership as Reserve chaplains began to participate in other programs, particularly the appropriate duty program in connection with Navy and Marine Corps Reserve training activities. While part of the problem was clearly this competition of other Naval Reserve programs, the companies also suffered from disinterest of younger chaplains in programs dominated by veterans of the Second World War who, in many cases, had maintained a strong esprit de corps over many years. Appeals to younger chaplains to join chaplain companies often fell on deaf ears. Many "regarded the Chaplain Company as an 'alumni association' to which they felt they did not belong."

## MOBILIZATION FOR KOREA

With the outbreak of hostilities in Korea in 1950, the Naval Reserve Force provided a source of chaplains ready for mobilization. In late summer 2,198 Reserve chaplains responded to letters from their district chaplains either making themselves available for immediate duty, requesting to remain on inactive duty as reservists subject to call as necessary, or submitting their resignations. While 620 resignations were received, the majority of chaplains chose to remain in the Naval Reserve. Eventually over 400 of them were called to active duty, 119 involuntarily, during the Korean emergency. The decision to use involuntary recall as a means of reaching authorized strength in the Corps was reluctantly made in August 1951. A memorandum from the Chief of Chaplains to District chaplains explained the decision:

> The mission of the Chaplain Corps of the United States Navy may be summarized as follows: "To protect, encourage, and train personnel of the naval establishment in the development and realization of moral and spiritual values consistent with the religious beliefs of the individuals concerned." Until 25 July, it was hoped that a sufficient number of qualified chaplains would volunteer to adequately meet the present emergency. That hope was not realized. The Navy Chaplain Corps is the last group of military Reserves to order involuntarily its members to active military service. Facts must be faced. Combat ships, Construction Battalions overseas, advanced bases, Marine units under training, hospitals and other important stations, ships and activities have allowances for chaplains and there is not one chaplain to be spared for them at this moment. Therefore, to provide chaplains for the present needs and for the expanding naval service, and, above all, to provide for the complete accomplishment of our mission, it was reluctantly recommended that return to extended active duty be made involuntary.

The Korean conflict also provided an opportunity for Reserve chaplains to extend a ministry to families of servicemen. As reports of Navy and Marine Corps casualties reached District offices, Reserve chaplains were asked to make calls on the next of kin and to extend the sympathy of the Commandant and of the Navy. Reserve chaplains were issued appropriate duty orders providing authority for such casualty calls, and wherever posssible families of Navy and Marine Corps casualties were visited by a Reserve chaplain. So successful was this program and so appreciated by the families concerned that it has been continued in most Naval Districts to the present day.

## APPROPRIATE DUTY WITH DRILLING RESERVE UNITS

The *Navy Chaplain's News Letter* of 3 September 1948 provided early instructions for chaplains desiring to drill with Naval Reserve units. At this time the entire Naval Reserve was undergoing reorganization to make it an effective instrument of national and naval policy in the Cold War era. The selected Reserve program was expanded, and extensive construction of Reserve facilities took place. From 1946 to 1948 the number of Naval Reserve training centers in the Third Naval District alone increased from six to forty. Chaplains might drill with divisions of the organized Reserve in an associate status. Though orders to such duty were normally, like orders to the companies, non-pay at this time, chaplains eagerly associated themselves with drilling units where they had the opportunity to carry out a ministry similar to that of an active duty chaplain.

By October 1955 there were 199 Reserve chaplains in associate billets of the U.S. Naval and Marine Corps Reserve. These men were associated with Marine Corps battalions, surface divisions and other Reserve units. They provided public worship, delivered character education lectures, counseled, provided liaison between the Navy Reserve and welfare agencies, made home and hospital calls, participated in casualty assistance programs, represented the Navy and the command in the community, and advised the command in religious, social, and moral areas. In September 1956 the number of Reserve chaplains in such assignments had grown to 228. Meanwhile, the Chief of Chaplains had requested the assignment of pay billets for chaplains in order to train as a part

integral units.

This request was approved, and Bureau of Naval Personnel Instruction 1300.24 of 21 November 1956 established appropriate duty with pay billets for one Reserve chaplain at each such Reserve activity effective 1 January 1957. To be eligible for such assignments chaplains had to be in an active status, physically qualified for retention in the Naval Reserve, qualified to perform any special duties associated with the particular billet, and either have served on active duty or have completed two weeks of active duty for training and the correspondence courses Navy Regulations and Navy Chaplain. Less than two years later 236 of the 262 billets thus created had been filled, and in 1961 it was reported that Reserve chaplains were serving 331 Navy and Marine Corps training centers, thirty-six Marine Corps Reserve battalions, and seventy-one specialized naval activities in a pay or non-pay status.

While most chaplains assigned to Naval and Marine Corps Reserve units received appropriate duty orders through their District chaplains, a few held drill pay orders or associate non-pay orders through the district program officers for the units concerned. This was true of chaplains serving with Marine units even before 1957, and in 1964 with the support of the Chief of Naval Air Reserve Training (later redesignated Commander Naval Air Reserve and then consolidated with Surface Reserve Command as Chief of Naval Reserve), thirty-six drill pay billets were established for chaplains drilling with the Naval Air Reserve. The staff chaplain of the Naval Air Reserve Training Command was given responsibility for coordinating the program, and the Naval Air Reserve was thus assured of adequate support by Naval Reserve chaplains. Similar provisions were made for the assignment of chaplains to Reserve Military Sea Transportation Service divisions and companies in a drill pay status.

## ACTIVE DUTY FOR TRAINING

The concept of the Reserve cruise in which the Naval Reservist is ordered to a ship or station for two weeks' duty with the active Naval Service is as old as the Naval Reserve. Chaplains had participated in training duty prior to World War II, and they were again assigned to such duty after 1946. Some chaplains by request were assigned to midshipmen cruises in the immediate post-World War II years. Others spent two weeks at Naval Stations, Marine Corps bases, or on shipboard.

## THE THEOLOGICAL SCHOOL PROGRAM

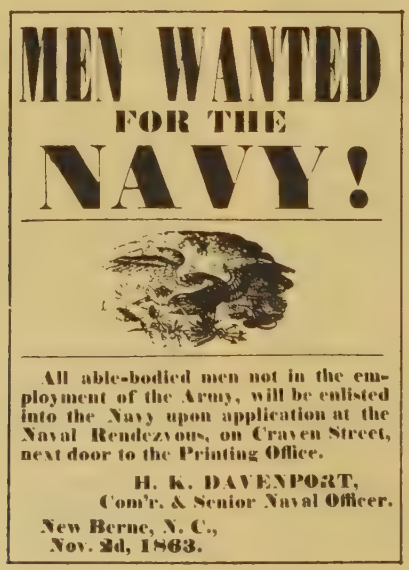
An interesting element of the Chaplain Corps Reserve Program in the years after World War II was that designed to allow theological seminarians to maintain or establish a relationship with the Naval Reserve while in school which might lead after completion of education and ordination to a commission in the Corps. The program, though in some respects similar to the V-12 program of World War II, was initiated in 1948 in order to provide Reservists enrolled in theological schools with the assured opportunity to complete their studies without interruption of recall to active duty. Naval Reserve Multiple Address Letter No. 27 of 24 June 1948 outlined procedures whereby Naval Reserve line officers might resign their commissions and be reappointed as ensigns probationary with a 1945 designator. When fully qualified they might then receive superseding appointments to the Chaplain Corps. In 1950 the program was opened to seminarians without Reserve affiliation, and in the following year it was opened to Marine Corps Reservists. Superseding appointments were not automatically offered to participants in the program, nor was it compulsory that such commissions be accepted. Rather, the program enabled seminarians to explore the opportunities for ministry in the naval chaplaincy while enabling the Corps to attract a continuing flow of young clergy into the Corps. Since all chaplains, regular and Reserve, enter service through a Reserve commission, the program was believed to be of significance for more than the health of the Inactive Reserve Program.

In 1954 Ensigns completing their second year of theological study began to be issued orders to Chaplains School for eight week periods of in-

struction. Acceptance of the eight week training duty orders obligated a participant to accept a superseding appointment in the Chaplain Corps if offered. Eleven seminarians were enrolled in Chaplains School in 1954 and twenty-one the following summer. The seminarians participated in the same course of instruction provided for chaplains commencing periods of extended active duty. With the termination of hostilities in Korea, Chaplain Corps personnel needs declined, and the Chaplain School was closed in November, 1955. However, the School was reactivated in the summer of 1956 and once more received a class of seminarians. The format of a summer program including both chaplains entering extended active duty and seminarians was continued.

## MOBILIZATION PREPAREDNESS

Insofar as the Reserve Component of the Navy exists to augment the Regular Service in times of crisis, mobilization preparedness is of prime importance for Reserves. The continuing need for education and training has justified payment to Reserves in two forms, retirement pay at age 60 for those who have earned 20 qualifying years of service, and pay for drills and active duty for training periods which earning those qualifying years. Chaplains of the Reserve component are ordained clergy persons functioning in the civilian community. The endorsement by their religious bodies assures this basic qualification. The ministry of clergy within the military setting, as will be the case upon mobilization, requires familiarization with the system and structure of the Navy and individual units. An awareness of the equipment used in field and ship board living for safety and survival is required, as well as an appreciation of the ecumentical ethos and special sociological environment. For a chaplain to be mobilization ready, he must be educated and trained in the professional aspects of the military chaplain. Because there has never been the conscription or drafting of clergy to meet the pastoral, spiritual or sacramental needs of military personnel, the Reserve Chaplain Program is essential to meet needs should a mobilization of Navy, U.S. Marine Corps and U.S. Coast Guard Reserves be called up.


MEN WANTED
FOR THE
NAVY!

All able-bodied men not in the employment of the Army, will be enlisted into the Navy upon application at the Naval Rendezvous, on Craven Street, next door to the Printing Office.

H. K. DAVENPORT,
Com'r. & Senior Naval Officer.

New Berne, N. C.,
Nov. 2d, 1863.

# "The Readiness Command Staff Chaplain"

**CDR E. L. Shuart, CHC, USNR-R**

He is a Ready Officer, commander type, whose mission, under the Chief Staff Officer is to provide advice, consultation and assistance in all matters and policies pertaining to the religious and moral well-being of military personnel, dependents, and other authorized personnel within the command. And to ensure that the right to free exercise of religion is not denied. Eight specific functions are part of the mission assignment.

The Staff Chaplain serves as special assistant to the Commander on matter relating to the religious and moral guidance of military personnel, their dependents, and others in the command. He facilitates and provides religious liaison for the Naval Reserve with civilian religious and humanitarian organizations that serve personnel of

*Professional Development Seminar co-sponsered by Admin & 916 RC 13 1. to r. CAPT. C. Keyser, CHC, Canon Bryna Green, CAPT. Ray McDonald (Adcom), and CDR E. L. Shuart, CHC, USNR-R*

the command and their dependents. The Staff Chaplain stays in touch with the American Red Cross, Navy Relief and other welfare organizations that serve our own. He participates in the command inspection program with regard to religion, morale, well-being and chaplain functions and also monitors the training and professional development of inactive Reserve chaplains within the Readiness Command in coordination with and acts advisor to the Chief of Naval Reserve program manager for Reserve Chaplains. He also provides assistance to the training officer to ensure the intergration of training functions appropriate to the professional develoment of chaplains, enlisted assistants, and lay leaders. And, the staff chaplain develops the chaplain's portion of the command budget and participates in behalf of chaplains in planning and programming within the command.

Carrying out the mission on the Readiness Command Staff includes tasks which one finds "between the lines" of the mission statement and functions. Conferring with the chaplains units on site and maintaining regular contact with the Commanding Officer gives each unit advice on training and mobilization readiness. Lectures, counseling, and briefings are employed to achieve these goals. Personal, telephone and written contact with each Reserve chaplain in the region of the Readiness Command is the means with which our chaplains have been informed, supported, and encouraged to maintain a growing career pattern and mobilization readiness. Training and retention efforts are in line with the mission of the staff chaplain.

Recruitment has been strengthened through contacts with seminaries, cooperating with the Recruiting Command, and utilizing the news media and conferences with area clergy. In FY79 clergy were interviewed and instructed with regard to application procedures for a direct commission as 4105 officers, and contacts were made with theological students interested in the Theological Student Program (1945) Officer Program.

Continuing efforts to maintain 100% manning level in the chaplain units included making contacts with continguous regions (RedComs 5, 16, and 18) to gain officers for the units at Fort Custer, Battle Creek, Michigan, and Forest Park, Illinois. Losses were dealt with by recruiting others directly or by cross-assignment into the units.

While not part of the specific billet description continuing efforts are put forth to assist in acquiring chaplains for selected Reserve billets in the Seabees, Personnel Mobilization Teams, and Naval Air Station. Regular contacts are made to learn of present or forthcoming vacancies throughout the region, whether directly under the Readiness Command or not.

The Readiness Command Staff Chaplain cooperates with the active duty chaplains. He covers personally or arranges to have covered, requests from the Admin. Chaplain's Office for military funerals, addresses, prayers, ROTC graduations, changes of command, and patriotic occasions. With the widespread problem of Navy and Marine Corps personnel on unauthorized absence, the staff chaplain serves in the Volunteer Pastoral Assistance Program to Families of UA/Deserter Personnel. This involves sending a letter to each family when notified of a person listed as UA, informing them of the chaplain's willingness to offer pastoral assistance with confidentiality assured. At times this brings a telephone or letter response from the family and subsequent personal conversations and counseling. This has resulted in getting the person to return to his duty station. To broaden the understanding of these problems and keep the matter in perspective contact is made, as appropriate, with the Discipline Officer and the Chaplain assigned to the Discipline Barracks.

In a metropolitan community such as Chicago there are frequent conferences which make requests for Navy or Naval Reserve Chaplains to provide prayers, scriptures, or invocations. The Region Thirteen Staff Chaplain has appeared annually on the program of the U.S. Department of Labor, Occupational Safety and Health Administration. Other groups needing a Reserve chaplain include the Boy Scouts, Naval Sea Cadets, the Red Cross, and the Navy League. These requests are answered by asking region chaplains to take one or more invitations as part of our service to the civilian community.

Interviewing Navy personnel who have applied for a discharge as conscientious objectors is another aspect of the staff chaplain's service to the Navy.

Promoting to annual Navy Sabbath observance is done through mailings, news releases to local newspapers and magazines, local services, and a special Divine Worship.

Professional Development Seminars each year bring chaplains together for career enhancement, instruction in their professional interest, and mutual fellowship. In FY78 the Staff Chaplain cooperated with the Admin. Chaplain at Great Lakes to bring Reserve Chaplains to a seminar arranged by CNET, and provided one of the presenters. Chaplain Derke P. Bergsma appeared in his complimentary role as college professor and Reserve chaplain. In FY79 the seminar was arranged by the Readiness Command with the Admin. Chaplains invited to participate. Captain Jude Senieur, CHC, USN, appeared on the agenda with Naval Reserve Chaplains Rear Admiral Gerald R. Kuhn, Captain Carl M. Engdahl, and Lieutenant Commander Lowell Mays. This provided a day of instruction and idea-sharing in mutually useful subjects such as mobilization readiness, leadership styles and wiles, and ethical decision-making from a theological system. The cross-fertilization of thought was enriched further with the presence of VA Hospital chaplains who were also invited to participate.

The Staff Chaplain communicates with the Chief of Chaplains Office in Washington, and the Chief of Naval Reserve in New Orleans, thereby staying current with respect to the latest information of value to the chaplains and theological students in the areas of Readiness Command. Information is published as soon as available to RedCom chaplains by way of a (monthly) memorandum. This mailing includes also the RedCom *Ready Letter* and other enclosures that may be useful. The important work formerly done by a District Chaplain is reflected in much of the Staff Chaplain's work, and is mobilization readiness and the "total force" concept.

# Unique Training For Reserve Chaplains

by

**CDR Walter D. Volz, CHC, USNR-R**

Humping over the desert sands of California under a broiling sun or seeking a partner for a shelter half in the frigid climes of hostile mountains at Bridgeport, California or fighting the mosquitos of Onslow County at Camp Lejeune is the place one would expect to find the United States Marines. It is hardly the place to look for a college president, minister of a small rural church, Dean of students at a major university, seminary student, parish priest or rabbi. Not many people would think to look for a well-known suburban cleric in his mid-fifties enmeshed in barbed wire on an obstacle course or an esteemed biblical scholar rapelling from a helicopter into the waters of the Atlantic.

Strange as it may appear, Reserve chaplains are doing such things and more in preparation for mobilization.

On March 1, 1977, a new concept emerged in the Naval Reserve Community which had a significant impact on the training of Reserve chaplains. With the birth of "PROJECT READINESS" Reserve chaplains began training for mobilization in specific billets. For chaplains with billets with the U.S. Marine Corps this meant some radical departures from former ways of training.

One change was the creation of Marine Amphibious Force Units (MAF) for each of the four Divisions and Air Wings of the Marine Corps. Each chaplain in a MAF Unit (there are eighteen throughout the country) is assigned a mobilization billet commensurate with active duty requirements from the battalion level to division chaplain. The Reserve chaplain is in training so he will be able to function effectively in his assigned billet. His training is "billet specific." A battalion chaplain is in training to be mobilized with a specific battalion; he learns the mission, performs his ACDUTRA with that battalion and works with his active-duty counterpart. The same is true at the regimental and vision levels. The entire unit also receives a broad and diversified training in the over-all environment of the Marine Corps in which the Reserve chaplain will serve upon mobilization.

Another change, most unique for the Chaplain's Corps, is that each MAF Unit in the Reserves, is a military command. The senior chaplain in MAF Unit is the commanding officer with the same responsibilities as any of the other commanding officers of a military command. He signs all fitness reports for people in his unit and is accountable to his Area Readiness Commander generally an Admiral. The MAF Units have the same structure as other commands with an Executive Officer, Administrative and Training Officer. In previous years, chaplains were usually on the staff of a Reserve Training Center and accountable to the Commanding officer of the Reserve Training Center with a primary mission of serving Reservists at the Training Center. I

*Chaplain of 2 MAF REL 107 Raleigh, 2 MAF REL 309 Knoxville and 4 MAF REL 202 Albany, train at Field Medical Service School Camp LeJeune under simulated combat conditions.*

*"Project Readiness"*, the Reserve Chaplain's primary mission is into training for mobilization with a specific active-duty unit. He spends much of his drill time at an active-duty command, training with the Marines while still providing a necessary ministry at the Reserve training center. Reserve chaplains continue their superlative work with CACO assistance, funerals and an increased effort with the UA ministry; much of this work, it should be noted, is done in a non pay status.

Throughout the country, MAF Units have been responding to this new challenge for training with enthusiasm, dedication and commitment. One Unit, 2 MAF REL (107) Raleigh, is indicative of what has been happening in the MAF Units. During the past three years, this Unit has conducted most of its drills with the Second Marine Division at Camp Lejeune. The Division Chaplain devised training schedules which intergrated the Reserve chaplains into the TOTAL FORCE CONCEPT. He prepared a training manual which specified the manner in which Reserve chaplains are to be trained on a monthly basis with the Second Marine Division. Chaplain Bill Fuller became the Division Chaplain after a tour with the Chief of Naval Reserve, New Orleans, and promotes the program of training Reserves with the regular forces with expert knowledge of Reserve needs.

Training evolutions for this unit have involved mass casualty exercises with corpsmen, specialized training in land navigation with special force (green berets) at Fort Bragg, North Carolina, detailed orientation with AMTRAKS, participation in a joint-service exercise (Solid Shield) with the entire unit. The majority of the drills involve field-living experience.

Other units on the East coast schedule drills at Camp Lejeune or Cherry Point, North Carolina, their mobilization sites. Units on the West Coast perform similar exercises at Camp Pendelton on a regular basis. MAF UNITS in the Central states perform intensive field exercises at the battalion, regimental and division level, perfecting their skills for mobilization with active-duty forces which can provided the training necessary; some perform drills with Army Units, National Guard or the Air Force.

There are critics who question whether Reserves would be "up to speed" in the event of mobilization. That is a fair question and crucial

one. The basic assumption supporting a concept of Reserves is whether, in the event of mobilization, Reserves would be able to function effectively. The only true answer, of course, is the test of an actual mobilization which we all pray will not happen. However, Reserves chaplains today with MAF Units are training in the most effective manner possible. . .with the active forces. It may take a little time for Reserve Chaplains to be "fully up to speed" but with their skill-levels sharpened as they train monthly for mobilization, we can be assured that their contribution to the Corps will continue to be a strong asset.

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Chaplain Paul C. Lawson, NAS 2186, Naval Air Reserve Unit, Norfolk, VA., sought an innovative way by which the annual Navy Chaplain Corps Anniversary could be emphasized. Knowing of NARU Norfolk's Television produciton capabilities, Chaplain Lawson initiated an invitation to CINCLANTFLT, Admiral Harry E. Train, to video tape a message of congratulations to be released in conjunction with the 1980 celebration of the Navy Chaplain Corps Anniversary.

Captain J. F. Laboon, Jr., Atlantic Fleet Staff Chaplain, personally gave his assistance in coordination and support. The message is to be released to all appropriate Atlantic Fleet Site System Commands and other locations where possible.

The one minute message was interspersed throughout pictures of chaplains at work in ministry during combat, on ships, and in chapel settings. Admiral Train's message is as follows:

> "On this 204th Anniversary of the Navy's Chaplain Corps, I extend the deepest sense of appreciation from all of us in the Navy community who are strengthened daily by the presence of our chaplains. Since their inception back during the Revolutionary War in 1776, our chaplains have served their country gallantly, both in times of conflict and in peacetime. Today they serve throughout the world, wherever duty calls, displaying a unique sense

***Chaplains Paul C. Lawson, NAS 2186, Naru, Norfolk, Va., observes Admiral Harry E. Train, as he videotapes his message of congratulations to Navy Chaplains in conjunction with the Navy Chaplain Corps anniversary.***

of care, concern and hope which greatly assists the moral and spiritual welfare of our personnel. To all of our chaplains in the Navy Chaplain Corps, I offer my warmest congratulations and a most deserved "Well Done."

## Captain Lawrence H. Doyle, CHC, USNR-R VTU Chaplain 2011

VTU Chaplain 2011 is Volunteer Training Unit, Chaplain, number 11 assigned to Reserve Readiness Command Region Twenty. This means it is a non-pay Reserve unit which drills 36 times during the year with members going on Active Duty for Training without pay. This unit meets at the Reserve Training Center, Treasure Island in Hanger 2, which was constructed for the San Francisco Exposition.

VTU Chaplain 2011 meets the first Saturday of each month for 1 drill, and the second Wednesday of the month for 2 drills, making a total of 36 drills for the year. The Saturday drill is an all hands drill to preserve unit integrity, and also to allow unit members to take part in Personnel Qualification Standard training. This training is required of shipboard personnel, and every Reserve must participate to prepare to go aboard ship. The Wednesday drill usually is on-the-job training. VTU Chaplain 2011 chaplains train at various naval activities in the Bay area. One chaplain with a sub-base Pearl Harbor mobilization billet, drills at Mare Island; another drills at the Naval Regional Medical Facility, Oak Noll, assuming the Duty Chaplain position for one weekend a month; another chaplain drills with a Sea Bee unit.

The Commanding Officer of the unit is reponsible for the administration and training of chaplains assigned. In addition he becomes a resource for current information concerning the Navy and Reserves, particularly information relating to the individual chaplains status in the Chaplain Corps.

One facet of the Reserve chaplain's responsibilities that may not receive notice otherwise is the fact that many Reserve chaplains are part of the Navy's U.A./Deserter Pastoral Assistance Program. The Reserve chaplain is available to counsel and aid Navy and Marine Corps personnel who are U.A. or in Deserter status and their dependents. This is done through being on the list of chaplains available to active duty Commanding Officers. These C.O.'s

"copy" the closest available Reserve chaplain when the family is notified of UA or Deserter status.

The Chaplain opens availability through a letter or phonecall. When the family or individual Navy or Marine Corps person responds, the chaplain provides assistance concerning Navy policy, services available, "the way back," and any other information needed. Quite often an individual Reserve chaplain may receive from 2-5 letters a month and be contacted by 1 or 2 individuals or families.

## The Chaplain in a Personnel Mobilization

### LCDR George W. Swank, CHC, USNR-R PERSMOBTEAM 2020, Sacramento, CA

The mission of the Personnel Mobilization Team is to process Reservists to active duty in the event of a mobilization. During the first thirty days of recall the unit will assist Naval Reserve Center personnel in processing other units to their assigned duty stations. Performance of this mission requires that the PERSMOBTEAM itself be the first unit recalled to active duty. After thirty days the Commanding Officer of the PERSMOBTEAM will assume command of the Naval Reserve Center, and the unit will proceed to process Individual Ready Reservists as required.

*Special Cases Section participates in mobilization exercises. Left to Right: CDR Stephen Franks JAGC, USNR-R, and LCDR George Swank, CHC, UNSR-R interviewing PN3 Jennie Gervasi.*

***photo credit: PH2 Allen K. Heller CINCPACFLT DET 520***

The PERSMOBTEAM occupies a unique position in the Reserve as there is no active duty equivalent. Training involves simulation exercises and continuous study of pertinent publications which will give direction for handling the myriad types of cases which would challenge the counselor. Counseling techniques must constantly be reviewed and teamwork is essential for the proper conduct of interviewing and screening. Interfacing on a regular basis with other members of the unit is imperative to develop concerted action.

The Chaplain's particular responsibility within a PERSMOBTEAM is to serve as part of the Special Cases Section. In the event of mobilization there will be those who will find the recall order to be an excessive hardship because of personal, legal, occupational or family reasons. The Special Cases Section, composed of a Chaplain and a JAG Corps officer, with a yeoman for clerical support, will interview those who apply for exemption or delay in reporting, and will make recommendations to the Commanding Officer concerning the disposition of such requests.

So far as normal Reserve service prior to mobilization is concerned, there are no particular mandates laid upon the chaplain other than to prepare for the demands of a recall order. ACDUTRA training for this billet focuses upon administrative experiences or exposure to commands where large numbers of people are being processed.

IN PERSMOBTEAM 2020 it is assumed that the Chaplain is available for normal ministries and for such other assistance as he may be able to offer. The command has been warmly concerned to make the fullest use of the chaplain's skills. Divine services are conducted when the chaplain is aboard on Sunday and personal counseling is always available. His civilian wo

has equipped the chaplain in the field of leadership training, so he is periodically included in the unit's training schedule to lead classes in this area.

In civilian life this particular chaplain serves as an Area Minister for American Baptist Churches of the West. He travels over an extensive territory in Northern California and Northern Nevada to provide support and encouragement to 50 congregations and their ministers, to whom he comes as "pastor to pastors." Pastoral placement and crisis intervention in specific congregations are other major duties. In addition he serves as Director of Church Development for American Baptist Churches of the West, responsible for the founding of new congregations and the provision of enrichment opportunities for existing smaller churches.

*Chaplain Newbert explains lay leadership program to CW02 Donald A. MIER & YN1 Ronald D. ESLICK.*

## "A Few Entries from the Log of a Chaplain"

"The VIGILANT sails at 1700! So stated the XO on the phone to his chaplain. For the Cutter, made famous earlier by a Communist defector, it was a mission of mercy: Another tragedy at sea—this time four crew members of a HH3F Helicopter had lost their lives in an attempt to evacuate an injured Japanese fisherman from a vessel 180 Miles southeast of Cape Cod.

It was 1630 when the chaplain, a Reserve serving active duty Coast Guard personnel on Cape Cod, received the message while making his parish rounds at the local New Bedford, MA hospital. A phone call to his wife resulted in a hastily packed sea bag. This wife, as so many wives in an emergency, "swung-to" to help—including driving her husband to the State Pier.

When the chaplain arrived the USCGC VIGILANT was ready to maneuver away from the pier through harbor ice, unusually thick because of a severe winter. The gangplank had been pulled away but helping hands aided the chaplain and another officer who had answered the emergency call to board.

All that night and the following day the cutter made its path through stormy seas to the scene of the tragedy. The helicopter was still floating on its back. Three of the bodies had been plucked from the sea by the crew of the Japanese fishing vessel. One crew member was rescued and the fifth was recovered by a diver from the ill fated "helo" and gentle hands pulled him aboard for his final journey home by sea.

They had given their lives as so many Coast Guardmen have done.

The sad mission was concluded in the Seamens' Bethel in New Bedford with a memorial service for the four brave crewmen, conducted by the chaplain using as his text the words of Jesus, "Greater love hath no man than this, that a man lay down his life for his friends." Thus, another page is added to a long list of chapters in the lives of Naval Reserve Chaplains.

Chaplains in the active duty Navy have always provided support to the Coat Guard, but only in the past few years has the Naval Reserve been assigned such duties. The Coast Guard has no chaplains and draws upon the Navy for those it needs. Presently there are approximately a dozen Reserves training with and serving active duty Coast Guard.

This new development of the Reserve

Chaplain Program began when RADM John J. O'Connor, CHC, USN, former Chief of Navy Chaplains, offered the services of the Reserve arm of the Corps to personnel on duty in the USCG.

Captain H. A. Cretella, USCG, Chief of Staff of the First Coast Guard District, where the Coast Guard has several thousand men and women serving in the New England area aboard cutters and at shore stations, accepted the offer enthusiastically.

An announcement entitled "The Availability of Naval Reserve Chaplains" was published and forwarded to every Coast Guard activity in the immediate area of the Cutters and stations, and the call went out for volunteer Naval Reserve Chaplains to serve the active duty Coast Guard. The first assignment went to CDR C. Leonard Newbert, CHC, USNR-R, to drill with active Coast Guard units at New Bedord, MA. His Reserve duties include religious counselling to the crews of Coast Guard Cutters BIBB, UNIMAK and VIGILANT. He visits vessels in Woods Hole, Falmouth and the Coast Guard Air Station at Otis on Cap Cod. In addition to weekly visits, training lay leaders and providing supplies, Chaplain Newbert has served four two week periods of active duty for training aboard the cutters.

What is routine for the regular Coast Guard adds a new dimension of excitement in the parish life of a pastor. Stopping ships to search for drugs, checking fishing boats, rescuing a sinking scalloper, towing a disabled ship loaded with chemicals or just a helping hand to a Sunday afternoon pleasure craft out of gas are but a few entries from a log of a busy Coast Guard Cutter.

According to Captain Cretella, the needs of the Coast Guard are increasing with the extension of the 200 mile fishing limit. Furthermore, he stated, that, "the chaplains provide a valuable service," and added, "the program and the reception it has received show that it fills a void we have had in Boston and other Coast Guard areas for years. The value we are receiving from it is inestimable."

## Reserve Naval Mobile Construction Force

## CDR Fred J. Peters, CHC, USNR-R

With justifiable prejudice I share with you one of the most challenging and rewarding ministries offered in the Naval Reserve. I speak of serving in the Reserve Naval Mobile Construction Battalions. (Seabees).

I have, indeed, found this ministry challenging for numerous reasons. I share but a few:

- In the Reserve Seabee ministry the opportunity is presented to develop and pursue a program with vigor and purpose during every training period of the year *as well as* the times when the full battalion comes together for annual active duty for training.
- As chaplain of a Reserve Mobile Construction Battalion you are openly admitted into the total planning and implementing of the mission of the battalion.
- You are completely included as a valued member of the team who is responsible for the attainment of the goals of the battalion.
- All of the officers and many of the enlisted personnel are daily involved in the field of engineering or closely related fields. They look to their chaplain to be equally strong in his professional area and with similar enthusiasm provide dynamic spiritual leadership.

Certainly many of these challenges go by unuttered and unanswered, but the opportunities for meaningful service with a proud tradition with an "up-front runner" in the whole field of rapid mobilization are exciting. The challenges

the Reserve Seabee chaplain range from deciding what will be contained in the lay leaders' diminutive portion of the Air detachment allowance, to enabling the newest-wed member of the battalion to have all his new household in order for the time mobilization is called—for mobilization provides no time to register wills or change bank accounts or alter beneficieries. The spectrum of the chaplain's role is large and broad in this challenge to minister.

The rewards are simple and good. Foremost of all these rewards would be the certainty of working out a chaplains's program for and with the same people you spend meaningful time with while at monthly drills. There is a very good possibility of coming to know in a very personal way the men of the battalion on whose staff you serve. It is equally a privilege to be a part of a forceful group of people who address a problem that often receives so little or at best eratic public support of our national defense posture. Seabees are not equipped nor trained for offensive aggressive combat (although this capability is not impossible). It's a hardware unit which has the skills, the incentive, the tools to do the jobs of building, rebuilding and defending our homes or our base of operation. It is reward in plenty to be a part of this kind of a team that addresses the mobilization of their total force in terms of days and is continuing clarifying, purging and further smoothing this system of call-up.

When you think meaningful ministry—think and consider the Reserve Seabees.

## The Theological Student Program

by

**LTJG James J. MacNew, USNR**

As the sun cracks the horizon above the shores of Narragansett Bay, fifty determined men and women are on the run:

"Lift your head and hold it high,
The Chaplain's School is passin' by!"

Thus began my first period of active duty as a TSP. As a member of class B-78003, I had reported to Navy Chaplain's School to acquire the knowledge and skills essential to ministry in the context of the Navy/Marine Corps community. The Basic course was an exciting and challenging eight week period of instruction covering an entire spectrum of topics from Navy/Marine Corps organization to vital issues in ministry, such as substance abuse, ministry with minorities, correction centers and hospital ministry. The course was particularly beneficial due to its "Hands-On" approach to learning evidenced in field trips to Submarine Base and Coast Guard Academy, in workshops on alcohol abuse and media in ministry and in "AAARRRUUGHH!"—Marine Corps field exercises. But; whatever the specific tasks of the day, the emphasis was always on ministry: competence in the service of God and his people.

After the summer at Chaplain's School I returned to my program of theological studies at De Sales Hall School of Theology, but I had already begun to consider possibilities for the thirty day period of on the job training (OJT). In the Spring of 1979 I approached Chaplain Brad Lovejoy with a request to spend my OJT at sea, and if possible, on a carrier. Chaplain Lovejoy set out to investigate the feasibility of my request and turned up with a positive response from Chaplain Vince Carroll aboard the USS LEXINGTON (AVT 16). And so it was.

14 June 1979: I crossed the brow beneath my seabag and for the first time saluted the National

*LTJG MacNew ready for COD flight*

Ensign aboard the "LEX". The thirty days aboard the LEX will stand forever as a milestone on the path of my personal growth, as a human being and as a one preparing for priesthood. It was an action packed month punctuated with: late night trips through the fire rooms, experiencing air ops with the CAT crews, rapid runs to General Quarters and an invitation to a Chief's initiation and culminating in a CAT SHOT and arrested landing in the "COD".

Although I had studied hard to prepare myself and to minimize any experience of culture shock, it was Chaplain Carroll and the people of the "Lex community" who enabled me to have such an optimal experience. Chaplain Carroll and I were able to work together as an effective ministerial team involved in the total life of the ship and her families. As I had anticipated, the hours were long, the ministry was demanding, but I could never have anticipated how rewarding the experience would be! This was my first opportunity to implement and evaluate the Chaplain School experience, and it proved its value to me in the hustle that is ministry in LEXINGTON. In LEXINGTON I confronted for the first time a number of multilateral issues currently facing the Navy. Chaplain Carroll and I sought to deal with these issues in all aspects of ministry: counseling, chapel worship, "Padre Power" our broadcast on ship's T.V., work space visitation, substance abuse programs, ministry with minorities, visitation to Navy housing in the Pensacola area, visitation to correction centers, trying always to say and do something about the love of God and the dignity of the human person. I was grateful to Chaplain Carroll for his personal sharing with me and for his concern that I be properly briefed on upcoming events in the ship's routine. Together we developed approaches to the ministerial issues at hand, but we also joked laughed, labored and prayed together. the LEXINGTON is a great ship, but even more, the "LEX" is a community of dedicated people husbands, wives, children who labor and sacrific for what they believe in. People like those in the ship community call forth the best a chaplain can give. I was a tough day when I had to salute the Ensign an cross the brow to Allegheny Pier for the last time.

Following my OJT in the LEXINGTON, was off to Camp Pendelton for the Marine Corp Chaplain's Indoctrination Course. Some friend from Chaplain School had reported for this "cras course" introduction to Marine Corps life an

ministry within the context of the Marine Corps community. Once again, the experience was action-packed and challenging. The course of instruction ranged from Marine Corps rank structure to ministry in the field. Highlights of the course were: Helo flight to El Toro, visit to Correctional Custody, Battalion weapons demonstration, visit to Naval Regional Medical Center, LVT indoctrination and a quick trip to the gas chamber (with masks). The course lasted only a brief ten days, but what the Marines can do in ten days! The course offered maximum information and experience for such a short period. I'm not gungy, but I loved it!

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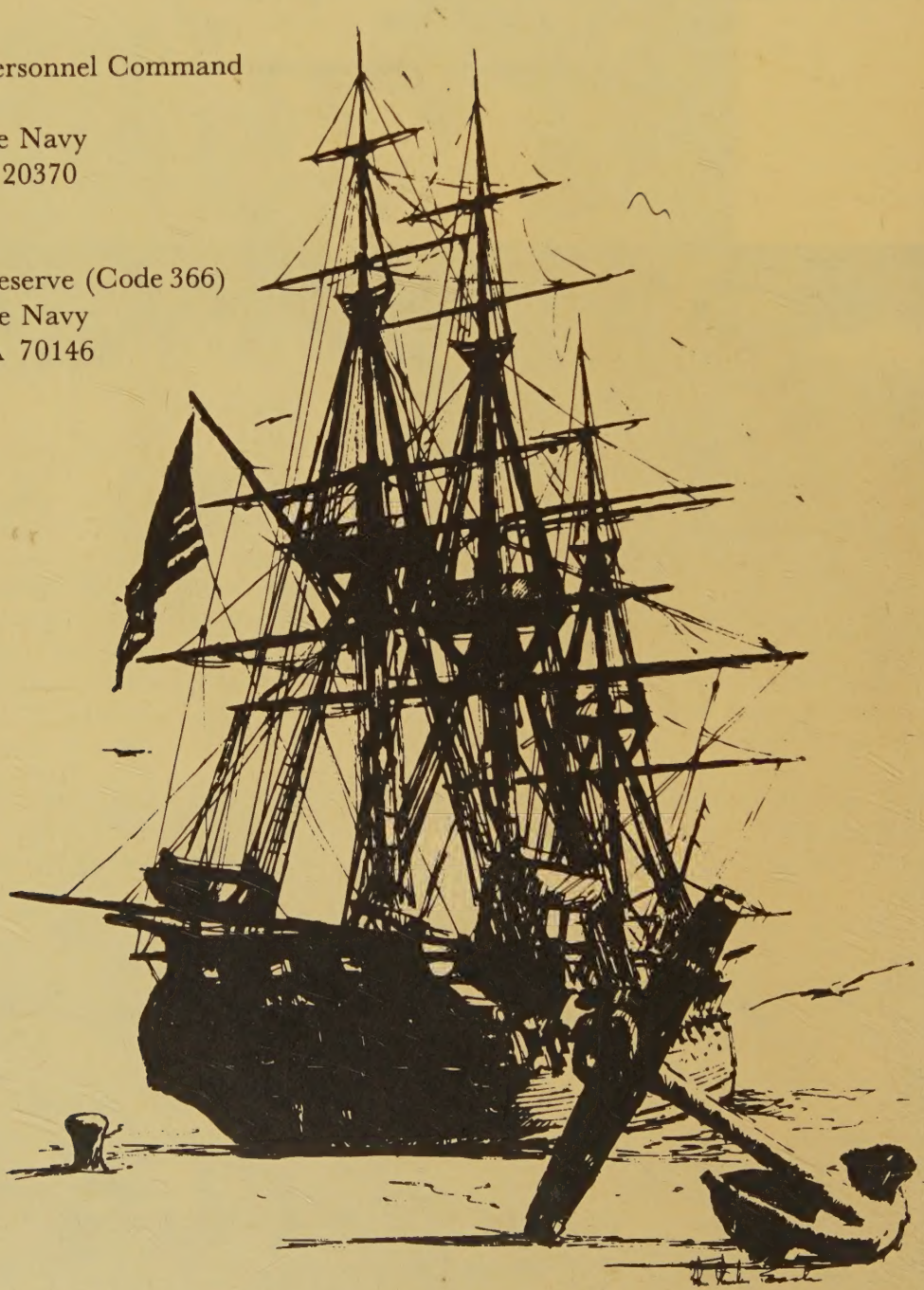

# Chief of Chaplains Office

| | TITLE | NAME | AUTOVON |
|---|---|---|---|
| 1H | Chief of Chaplains/Director of Religious Ministries | RADM Ross H. Trower | 224-4043 |
| 1HB | Deputy Chief of Chaplains/Director of Religious Ministries | RADM Withers M. Moore | 224-4326 |
| 1HA | Executive Assistant | CAPT Robert J. Ecker | 224-4327 |
| 1HA1 | Administrative Officer | LCDR Michael D. Halley | 224-4327 |
| 1HM | The Chaplain, U.S. Marine Corps (ADDU) | CAPT George W. Evans Jr. | 224-5630 |
| 1HR | Director, Naval Reserve Chaplain Program (ADDU) | CAPT Richard D. Black | 224-4406 |
| 1H1 | Head, Professional Development and Religious Program Branch | CAPT Carl A. Auel | 224-4436 |
| 1H11 | Assistant for Professional Develoment | CAPT Murray H. Voth | 224-4720 |
| 1H1C | Assistant for Religious Programs (Intern) | LCDR Peter R. Pilarski | 224-4437 |
| 1H12 | Assistant for CHC History Project | CDR Herbert L. Bergsma | 224-5557 |
| 1H2 | Head, Plans, Programming, Budget and Accessions Branch | CAPT John H. Kaelberer | 224-4438 |
| 1H2C | Assistant for Plans and Programming (Intern) | LT Donald J. Rankin | 224-4438 |
| 1H21 | Head, Personnel Plans Section | LCDR Larry H. Ellis | 224-4624 |
| 1H22 | Head, Budget, Fiscal and Facilities Construction Section | LCDR Lawrence A. Shoberg | 224-4627 |
| 1H23 | Religious Program Specialist Rating Manager | CDR R. Alan Plishker | 224-3671 |
| 1H3 | Head, Distribution and Placement Branch | CAPT C. L. Greenwood | 224-4623 |
| 1H31 | Assistant for Distribution (ADDU) | CDR John R. McNamara | 224-4626 |
| 1H4 | Head, Ecclesiastical Relations Branch | CAPT Robert R. Goffrier | 224-5563 |
| 1H41 | Assistant for Ecclesiastical Relations and Recruitment | CDR James C. Clift | 224-5556 |
| 1H41C | Assistant for Recruitment and Minority Affairs | LCDR James C. Williams | 224-5557 |

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